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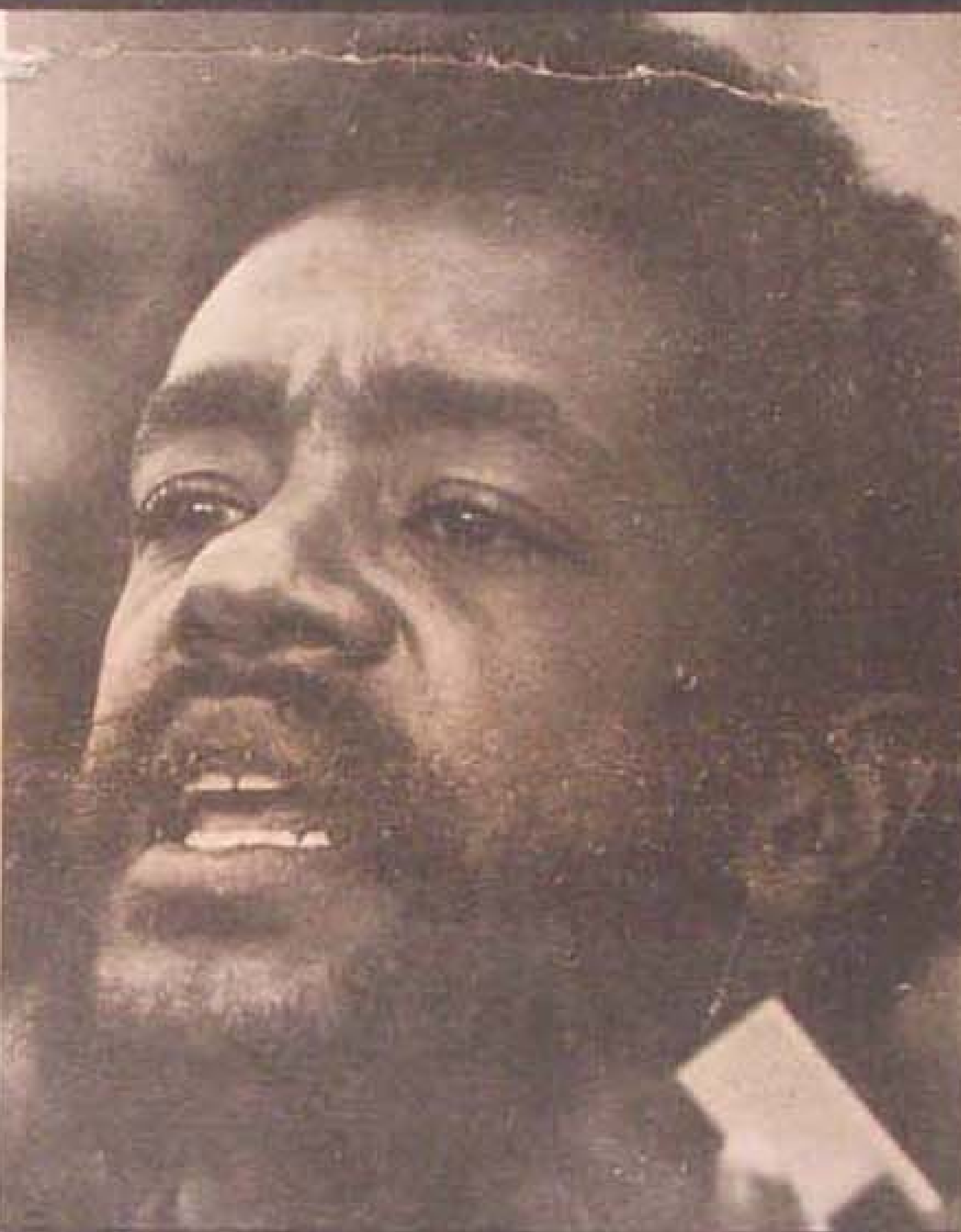
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CASE AGAINST CHAIRMAN BOBBY AND ERICKA DISMISSED





STATEMENT OF THE MINISTER OF DEFENSE OF THE BLACK PANTHER PARTY, HUEY P. NEWTON, ON THE DISMISSAL OF THE CASE AGAINST BOBBY AND ERICKA

The dismissal of the case by the State of Connecticut against our Chairman Bobby Seale and our Comrade Ericka Huggins is a clear indication that the might and power of the People is beginning to show. That the judge in New Haven was forced to say, "It is humanly impossible to find a jury", means several things: that the State was not willing to spend another several million dollars; that a re-trial would be so obscene as to cause an even greater and louder demand from the People for Bobby and Ericka's freedom than before; and that no where could a jury of twelve people be found that would bring back a conviction.

We certainly will be glad to welcome Bobby and Ericka back among us; but we are not so foolish as to allow this compromise to cloud our vision: Bobby and Ericka will be back among the People, but they are not free, the People are not free; and there are hundreds more political prisoners, George Jackson and the Soledad Brothers, Ruchell Magee, Angela Davis, and all the unknowns, all the Black and poor people viciously incarcerated right now in this country's maximum security camps, and the masses of oppressed people throughout the world that are still suffering under the direct or indirect boot of oppression of the U.S. ruling circle.

It is the power of the People and the People only to whom we will be thankful and the People in whom our faith rests for the future. Bobby and Ericka have spent two long years in isolated and barbarous prisons, and nothing will justify those years, except the victory of the People, Black People, poor people, all the oppressed people of the world over the fascist, imperialist U.S. Empire.

ALL POWER TO THE PEOPLE

INSIDE: STATEMENT BY HUEY P. NEWTON, MINISTER OF DEFENSE, BLACK PANTHER PARTY, TO THE BLACK ODYSSEY FESTIVAL

INDECENT HOUSING PRODUCES RENT STRIKE



Residents of Carson Apartments



Toilet facilities at Carson



Holes in ceiling in slum housing

The residents of the Carson Apartments at 7509 South Central Avenue (Los Angeles, California) have implemented a rent strike against avaricious slumlord Willie E. Carson, who has been violating the people's right to decent housing by his lack of concern or interest in the residents there.

Conditions have never been ideal, but since the earthquakes which occurred in Southern California in January of this year, one of the residents has been injured by falling sections of her apartment ceiling. The ceiling collapsed because of the amount of water that had accumulated between the ceiling of her apartment and the flooring of the apartment above hers.

Some of the other grievances of the Carson Apartment residents are: large holes in the ceilings and walls, heaters in most of the apartments don't work, sinks and toilets stopped up, defecation backs up getting all over floors, rats and roaches run rampant through the building, no hot water or very little after 6: 00 a.m. in the morning due to poor plumbing, broken windows and poor electrical wiring.

The slumlord is seen once a month, when the rent is due. He ignores the need for as well as the requests for repairs. The health department has visited the premises several times, but no action has been taken against Carson although his property is in clear violation of existing health and safety codes. The conditions are not only below living standards for any human being, but a detriment to the health of all who live there, particularly the children. Tenants complain that the children are constantly ill, or infected with viruses, etc. because of the unsanitary conditions.

For these reasons the residents at 7509 South Central Avenue, Carson Apartments are refusing to pay any further rent. They will not pay their rent until the conditions and housing are made decent and fit for the shelter of human beings. We call upon the residents of the surrounding area to support the strike and the Carson Apartment residents in their fight for decent housing.

ALL POWER TO THE PEOPLE
Southern California Chapter,
Black Panther Party

PRESS RELEASE FROM THE OFFICE OF STATE SENATOR MERVYN DYMALLY:

CALIFORNIA STATE SENATOR DYMALLY PROPOSES FAIRER HOUSING LAWS

A housing law study released this week by State Senator Mervyn M. Dymally, Senate Majority Caucus Chairman, warns that California's landlord-tenant laws so heavily favor the landlord that they pose a problem "fraught with grave social consequences."

The study was prepared for the Senate Majority Caucus at Dymally's request. The Los Angeles Democrat is Chairman of the Majority Caucus.

The analysis calls for major changes in current laws that establish what rights renters have when confronted with eviction notices, unsafe living quarters and court actions involving their rented quarters.

The study was made by Daniel N. Loeb, housing specialist and attorney with the San Francisco Neighborhood Legal Assistance Foundation. Copies have been distributed by Dymally to all members of the Legislature, to news media and to consumer and civil rights groups throughout the state.

"This study pinpoints only too well, how the laws of our state are too often stacked against the low income residents, the ghetto dweller, the average citizen," Dymally stated.

He said he hoped that the study would help get some of the 20 bills passed that have been introduced to correct the current prolandlord slant to the landlord-tenant laws.

Copies of the study, "Landlord-Tenant Law: The Continuing Need for an Overhaul," are available free in Dymally's district office, at 2622 S. Western Avenue in Los Angeles.

The study warns that the imbalance in favor of the landlord "poses a serious danger in times of an increasing polarization of our society."

The study urges that tenants be given more protection against retaliatory eviction by landlords, especially when eviction is attempted because a tenant has reported violations of housing and building codes to city officials.

It urges that tenants be given 30 days to defend themselves in court in eviction cases, rather than the three days allowed by the present law.

It also calls for strengthening the existing law which permits a tenant to use up to a month's rent for urgent repairs, if the landlord won't make them. A tenant who seeks to use this provision of the law today, usually ends up being evicted, Dymally said.

The study also urges that a state law be passed that would prohibit landlords from requiring a tenant to give up any of his tenant rights as a condition for renting him an apartment or dwelling.

FEDERAL EMPLOYEE FILES CRIMINAL CHARGES AGAINST RACIST U.S. GOVERNMENT

The U. S. Government practices tokenism in employment, giving a few Black people jobs within the system in an attempt to silence the increasing demand from the rest of the oppressed communities for full employment. But it usually expodes its racism anyway in attempting to keep even those few Blacks "in their place". Mrs. Helen Bowers is a living example of this: A Black woman, mother of four, who has suffered harassment, intimidation, threats from the Federal Government, because for years she has been carrying on, alone, a fight against the racist policies of the U.S. Government. Recently, Mrs. Bowers' case came to the attention of the people.

For over six years, Mrs. Helen Bowers has been seeking relief from the extreme acts of reprisal taken against her for filing a complaint of racial discrimination against the Naval Air Station (NAS), Alameda, California. The case was first filed in 1964 and as more legal work was done, she was met with increased harassment.

In 1963, Mrs. Bowers started work at the Naval Air Station with a GS-3 rating. After being passed by for promotion to GS-4, even though she had served as a GS-4 at another Naval installation, she filed a



Mrs. Helen Bowers

charge of discrimination. She went through every procedure and agency set up to deal with employee complaints, including the Civil Service Commission, and for more than five years her appeal was stalled. She finally filed charges against the Federal Government in U.S. District Court. During this time, she was prevented from speaking in her own defense, documents and transcripts pertaining to her case were altered and withheld from her and she was harassed, threatened and given inferior work assignments. And even on the very day that her hearing in the U.S. District Court was scheduled to begin, she was ordered to report for a psychiatric examination. The Federal judge finally told her lawyer that he was instructed to rule against her.

Then on February 22, the weapons section supervisor (Mr. Bruckman) stood over Mrs. Bowers with a metal file, ripped the paper that she was typing out of the typewriter, sent for her time card, and ordered her out of the building. His action was approved of by the administrative section. Since she has been out of work, she has re-

continued on next page

RACIST TELEPHONE COMPANY FIRES BLACK OPERATOR

On Monday, May 10th, about thirty operators of the Pacific Telephone Company's office in Palo Alto (California) called a press conference to inform the people of the unjust treatment and firing of Pauletta Fontilla, a black operator. Pauletta had worked for the telephone company for two and a half years.

These are the demands that the operators made at the press conference:

1. That Pauletta be reinstated with full back pay.
2. An end to the racist promotion and transfer procedures of the telephone company.
3. Workers freedom to criticize management practices without harassment.

a. Equal monitoring, observations, and ticket counts for all operators.

b. Involuntary transfers must allow operators to keep the hours of her choice for a set period of time.

c. We must be allowed to pass out and post literature as long as it doesn't interfere with our work.

4. We must have the right to grievance procedures before any disciplinary actions are taken. And we must have the choice of our representatives equal to the number of management representatives.
5. We must have sanitary working equipment.

Following is an excerpt from an interview with Pauletta:

Q: Were there any problems with your work?

A: No, the only thing that kept my record from being perfect was that my attendance record looked bad because I had to be off work twice because the pressure at work made me so nervous that it had physical effects. Besides all this I have three children and I had to be out to deal with their different problems. Since we have no excused sick days with pay it was a problem when I had to stay home with them or was ill myself. Other than that there were no complaints about my work, in fact my boss often said "If we could just get your attendance straight you'd be the best girl in the office." Just last week before they threw me out I rated among the highest in the office in service attitude evaluation. They didn't tell me that, of course, a sympathetic supervisor did.

Q: So what has been happening recently?

A: For at least the last seven months I have been predicting that I would be fired although I wasn't sure what phoney reason they'd give. I sure didn't expect the one they gave because one day I was an outstanding operator and then suddenly I was put on warning. That day my thumb was hurt and obviously swollen up and they said I wasn't working fast enough. I knew I couldn't work well at the board that day but not until I had a written statement from my doctor could I force them to let me do any other work in the office where I could use my other hand. So that was the day they decided what they were gonna use to get me on.

Q: What had you been doing that made them want to get rid of you?

A: Well, about 7 months ago I started working with the telephone caucus and voicing my opinions at work. They didn't like the change that came over me--suddenly I was no longer weak and nervous and sick all the time. I was making objections to things that I knew weren't right but that I had tried to close my eyes to before



Pauletta Fontilla

"Power to the People"

and held my feelings within. This made me stronger and they were unable to break me again.

Q: What first got you involved in trying to change what you saw?

A: I first got involved in the caucus when I saw that people were taking action when Carmelinda's, (another operator) ear was infected because of the filthy headsets. I knew the conditions were unsanitary because I have been bitten by fleas for a long time. Everyone was excited by the action. Everyone was for it, even though some were afraid. But I knew I didn't have much to lose.

Q: What happened when you joined the caucus?

A: I started telling girls about caucus meetings because I felt everyone should come out and state their views. I just knew that united we could do something to change the situation. Later, with women in the community, I was active in trying to start a cooperative child care center. Even though this wasn't an attack on the phone company, the caucus later made a demand for a Child Care Center provided by the company and I'm sure they got the connection. Also my husband and I started working on the East Palo Alto Food Co-op, which was set up to get food at prices our community can afford. This doesn't seem so evil, but I was stopped in the hall at work and accused of handing out illegal leaflets (the food order forms). The chief demanded that I show her the papers. But I told her that I wouldn't. Shortly after that I was suspended and soon after that, fired.

Q: What came down when they fired you?

A: On May 4, I worked the whole day and at 4:15, I was called off the board and told that the chief wanted to see me. I was led out into the conference room. Of course I knew they would have a steward of their choosing there. It was all prepared. My check was ready, including my vacation time and time I had taken off because they had prepared the check.

Of course I was represented by my supervisor (steward) who claimed that she took thirty calls an hour, even though she hardly ever sits at the board. The union is a rat-fink organization. The purpose of the union is to collect dues and to keep peace with management, no matter what it takes. They specialize in helping management clean house--offing operators who talk too much.

The union steward who was representing me (ha ha) was supposed to escort me out of the building. I told her I wasn't ready to go just then and I went and sat down in the locker room. So she said she would wait but of course she just ran back and told them I wouldn't leave. The first boss came out when I was in the lounge trying to call Leo, my husband. She came rushing up saying "You have to leave the building."

After she hurried me to clean out my locker I went to sit back down. The boss just kept saying, "You have to leave!!" I just kept saying, "If you feel that you did right in firing me what is it that you are so afraid of? Why do you want me to leave right now?"

They sent two men that work in the building up, by this time they had me locked up and guarded in the inner lounge. Tracey (a co-worker) kept trying to get the men to take hold of me and get me out the back of the building. "You can call all of your little friends up tomorrow and tell them what happened, there's no sense in getting them all upset tonight", she said.

I don't think it was three minutes then before the cops were there. Three of them. They said, "I understand that you are not an employee of this company and were told that you have to leave the building." To make a long story short, the black pig looked down at me and said, "Does it have to be this way?" One of the other pigs said, "Pick up the chair and let's go." Which they didn't actually do - they just grabbed me. The white pig was twisting my arm the whole way but when I called him a pig he really twisted it harder - harder than I've ever had it twisted before. That's when I screamed.

The climax I don't remember - they just disposed of me on the sidewalk and I started walking off.

Q: What do you plan to do now?

A: Now that I'm on the outside I can really help operators understand how important it is to fight together for our rights. If we don't stand together they'll rip us off one by one the way they did me.

ALL POWER TO THE OPERATORS!

FEDERAL EMPLOYEE FILES CRIMINAL CHARGES AGAINST RACIST U.S. GOVERNMENT

continued from last page

ceived 8 letters from NAS, signed by various administrators, suspending her (even though she isn't working) and threatening her. These acts of intimidation and brutality are common at NAS and are used to make the workers fearful of rebelling against their oppressive working conditions, even by using the so-called "approved means".

Mrs. Bowers was a permanent civil service employee with 16 years of service. During the past 6 years, overwhelming evidence has been gathered proving the Federal Government (including the courts) is guilty of racist activity and conspiracy to oppress federal employees, with no regard for human dignity. If the power structure had less than 1% of the evidence she has, against any poor person, that person would be in jail. Fascism exists when a Black working woman who legally attempts to fight on-the-job racial discrimination finds herself threatened and unable to return to work, with 4 children to support.

The administrative processing of grievances and complaints at the NAS is a futile and fraudulent procedure and is, in fact, designed to confuse, sidetrack and destroy the people's struggle for justice. There have been approximately 5,000 complaints filed through the administrative channels at NAS, but this is the first time a federal employee has actually taken it to court and is suing the government and filing criminal charges against it. Mrs. Bowers decided to take the offensive position, to force the government to either admit its own guilt or publically defend its racist activities. After the ruling against her by the first fascist judge, Mrs. Bowers began to take her case to the people. She has been speaking to various groups around the Bay area and leafletting the other employees at the NAS. Realizing the power of the people, the courts have granted her another hearing. However, they only agreed to hear one charge which is the original charge of demoting her without proper notification or sufficient reason. This is an obvious attempt to buy her off by settling one small charge in her favor so that she will forget the other, more serious charge - altering transcripts, assault, etc.

Realizing that this is not just an individual case, Mrs. Bowers will continue to fight for a ruling on all of her charges and to align herself with the struggles of other government workers against the same oppressive conditions. This fight is an important one because it can serve as a unifying force around which all government workers suffering under the yoke of "tokenism" can rally in order to set the precedent needed to begin to fight racism within the government structure. Mrs. Bowers has been carrying her fight through the courts, but it's necessary that the courts and the government be made aware that the people are beginning to know their power, that we are beginning to get together, compare notes and take proper action. The first step in this strategy will be to attend Mrs. Bowers' next hearing. The date will be published as soon as it is set.

Mrs. Bowers says, "I have telegraphed the president, congressmen, senators (seeking relief from Senator Alan Cranston for over two years and not one answer), the Tribune, Chronicle, Examiner, and all have rudely turned me away. Where are these so-called champions of the people? Or do they only listen to certain people? It is a sad state of affairs when a voiceless, faceless, black woman cannot bring attention to the lawlessness that has victimized her for seven years. I have exhausted all the legal and administrative procedures open to me and have found them to be idle, futile, and essentially fraudulent. Over five thousand cases of racial discrimination have been filed against the Naval Air Station, yet I do not know of one single successful appeal of a minority employee ever coming out of the administration channels at Alameda."

We must support Mrs. Bowers in her challenge of the U.S. government. We must not let Mrs. Bowers stand up alone.

As Chairman Bobby has said, "Justice is gonna come when the masses of people rise up and see justice done."

For further information call (415) 536-1659 or 525-2073.

ALL POWER TO THE PEOPLE

FASCIST INVASION OF CHATTANOOGA BLACK COMMUNITY

On Friday, May 21st, black singer Wilson Pickett was to have appeared at Chattanooga, Tennessee's Memorial Auditorium. He had requested and had been promised advance payment for his performance, but as he did not receive this, he refused to perform. The audience, mostly black, naturally demanded to be returned their ticket money, since there would be no show. The money was not fairly re-distributed. Out of the frustration and long-suffering that Black people everywhere have known for too long, many of those people in attendance at the concert vented this pent-up frustration on the streets of Chattanooga that night. There was some damage done to stores, and much needed items were simply taken in this moment of demonstrated outrage over all the racist conditions of the life of Black People in Chattanooga.

The racist police force there, seeing the potential power of the people that could eventually be used to redress grievances, used this opportunity to initiate an intensification of vicious and brutal acts upon the Black people there. They arbitrarily beat and harassed any black person on the streets that Friday night.

The following Saturday, the people, along with members of the local chapter of the Southern Christian Leadership Conference (SCLC) attempted to hold a meeting to discuss this crisis in the community. Instead of being able to peacefully discuss community problems, the people were set upon by Tennessee Highway Patrol forces, called by recently "elected" Fire and Police Chief, Gene Roberts, to keep the people from exercising their right to assembly.



The Highway Patrol forces immediately began indiscriminate beating and clubbing and arresting of Black people. Without regard for any age or sex, they attacked unarmed people, as though engaged in a major battle. For example, the only two Black news reporters in Chattanooga were arrested for no reason; a local Black disc jockey, Melvin "Soul", and his wife were beaten and arrested; and, a Black Vietnam veteran was beaten so brutally while in a restaurant trying to purchase a sandwich that he lost one of his eyes.

By Sunday, a State of Martial Law was introduced by the occupation of over 2,000 National Guardsmen in this small Tennessee city (population around 120,000 - about 40,000 of which are black). With the presence of local police, Highway Patrol units and National Guardsmen and the infliction of a 7:00 pm to 5:00 am curfew, the Black people of Chattanooga became naturally tense and fearful for their very lives. And, that night, Sunday May 23rd, the first fatality occurred. A young Black man, 22 - year old Leon Anderson, was shot and killed by Guardsmen. Leon had been stopped on the street by armed National Guardsmen. When he stopped, he rested his arm on a close-by fence to talk. The people in the community said that one of the Guardsmen lowered his rifle, even while some women and others standing there shouted to them not to shoot, for the brother was unarmed. Without warning, this pig shot and killed Leon Anderson, firing even into his dead body, saying, "Black son-of-a-bitch".

No people can continue to tolerate such treatment. The Black community of Chattanooga has therefore warned these mad racists that it is armed and will not put down its arms until the occupying army has withdrawn.

ALL POWER TO THE PEOPLE!

MESSAGE TO THE PEOPLE OF CHATTANOOGA, TENNESSEE

May 25, 1971

To All Our Black Brothers and Sisters of Chattanooga,

The vicious and murdering army of occupation now menacing the Black Community of Chattanooga is not undefeatable. The power of the People can withstand and defeat these racist aggressors. There are no words we can offer that will express our support of your struggle, for it is ours. We are one People, separated only by boundaries, not of our own choosing; and so our fight is one.

We know that our freedom is dependent on all of us, not some or many, but all. And every blow you deliver brings us all closer to freedom and freedom is around the corner. It may be some time coming, but it is without a doubt there.

In particular, the struggle of you, the Black Community of Chattanooga, and the struggle of the Black Community of Cairo, Illinois against the racist, fascist machinery of the U.S. Government is encouragement to all of us to have not fear, but the determination to struggle and to win.

I can only say, on behalf of all the comrades in the Black Panther Party, that we express here and militantly affirm our solidarity with all the Black and other oppressed people of Chattanooga and hope to meet with you all on the Day of Victory for the People.

ALL POWER TO THE PEOPLE

HUEY P. NEWTON,
MINISTER OF DEFENSE,
BLACK PANTHER PARTY

HUNTSVILLE STRIKE GOES ON-- GARBAGE FIRES BLAZE

HUNTSVILLE, Ala. (LNS) -- Arrests, hit-and-run police raids into the black community and several major fires marked the third week of the Huntsville sanitation workers strike. The men have been locked-out of their jobs for trying to organize a union since April 9.

Because the city has refused to collect garbarge in the black community, people have begun to burn garbage rather than allowing it to lie around and breed disease. At first garbage fires were the only fires set, but after the mayor had the entire police force encircle the black community with orders to make arrests, the next night, there were larger blazes.

One of the targets was a furniture warehouse: a half-million dollars worth of merchandise went up in smoke.

RIZZO'S REIGN OF TERROR



Frank "Bozo" Rizzo

If you liked Rizzo's reign as Philadelphia's Police Commissioner, you'll love his repressive rule as Mayor. Earlier this year, this News Service published an article titled "Rizzo Runs For Mayor", which gave a long, but incomplete list of crimes committed by the police department under his leadership. His campaign for the primary elections was stained with blood, as to be expected. In the primary election held on May 18th, he won the "Democratic" Party nomination, and all past events along with the April 10th incident about to be described can give you an idea of the bloody siege we can expect if he wins the mayoralty election in November.

On April 10th, 1971, a Rizzo rally was held at a Rizzo campaign office near Front and Lehigh in Kensington, a largely white-working class community of Philadelphia. A number of members of the October 4th Organization attended, not to stir up any trouble, but to merely hold political conversations there with people in the crowd about Rizzo's candidacy.

Before we describe the gruesome events that occurred there, we will give you a brief account of incidents that led up to the brutality of April 10th, so that it will be clear that this was not a usual spur-of-the-moment type case of brutality, but the cold execution of a conspiracy previously conceived in the ranks of the Philadelphia Police Department. The October 4th Organization is an organization of revolutionary whites who live in the Kensington area. They had been active in organizing around various community issues, such as the Bicentennial. One of their projects was an attempt to organize a food-co-op in Kensington, which had become the target of Civil Disobedience Squad member's verbal threats and a raid by Narcotics agents who planted heroin in the building. They had also participated in demonstrations against Pflaumer Brewing Co. - which wants to build a trucking terminal on land that the community wants for housing. One of their members is JoAnn Frankenhauser, wife of Paul Frankenhauser who was murdered by police on Sept. 1, 1970 in Rizzo's presence. JoAnn, since her husband's brutal death, has been the target of constant police harassment; and April 10th was no exception.

A week and a half before the Rizzo rally, October 4th received word that Lt. George Fencl, head of the CD squad had promised to "Get those Kensington people good" at the next opportunity. A few days before the rally, Marry Comer, Democratic Committeeman and State Senator, who let Rizzo use his office as a campaign office, told the mother of one of the October 4th members that he was getting some people to "take care of" her son and his friends "if they cause any trouble." However, the members of Oct. 4th took the threats to mean that if they caused a disturbance there would be trouble. They had no idea that there would be a vicious unprovoked attack on them.

Therefore, they went to the rally, only intending to talk to the People there, not to demonstrate or carry signs, etc. (After all common sense told them not to try to stir up a pro-Rizzo crowd.) They arrived when Rizzo was finishing his speech and inviting people to come inside the office. The Rizzo supporters talked with them, disagreeing, but not being hostile.

JoAnn, who was 9 months pregnant and carrying her two year old son in her arms, tried to join a line of people waiting to meet Rizzo. She wanted to talk to him about the murder of her husband 7 months earlier and show him the son of the man whom he killed. Rizzo staff members, on orders from the CD squad blocked her entrance to the door and told her she couldn't come in. Then they began polking her in the stomach and shoving her off the steps.

The group decided to leave, wanting to avoid trouble in a pro-Rizzo crowd from which they could expect little support, and started across the street. It was obvious to everone there, police, CD and the crowd, that they were leaving; however, Curtis and Turner of the CD squad followed them across the street and continued poking JoAnn in the stomach and insulting her. When her brother, John Foster, Jr., tried to stop them, Turner grabbed him and threw him against the wall.

This seemed to be a prearranged signal to attack. Suddenly 20 or 30 police charged across the street with guns drawn, and nightsticks began cracking on heads. The ground was covered with blood and some of them became unrecognizable as blood gushed down their faces. Even the pro-Rizzo crowd was appalled at the utter brutality and began screaming "They're killing them! They're killing them!". Apparently, the pigs thought that they were because they stopped, threw them into a corner and moved the patrol wagon so that as few people as possible could see the bloody spectacle.

Seven people in all were arrested, four of whom were taken to Episcopal Hospital, including JoAnn's father, John Foster who suffered a fractured wrist. Roger Tauss and John Foster, Jr. suffered fractured skulls. All of the gashes required a total of 58 stitches to close. One of those arrested had tried to take pictures of the beating and had his camera confiscated and was charged along with the rest of them.

The horror continued at the hospital. Roger and John were supposed to be under a doctor's care for at least 72 hours, but were released to the police department within 24 hours. Dr. Henry, a black neurosurgeon, had given the 72-hour order and remained firm against police pressure to release them; however, a white resident released them the next morning. They were kept at Police Headquarters, 8th and Race, for at least 9 hours in a cell without food and water.

While they were awaiting arraignment, their lawyer, Jack Levine, told Judge Ann Clark that two people were down in the cell block with fractured skulls and asked her to give the police an order to have them brought up for arraignment immediately. This was exceptional in view of the fact that persons who had arrived on the cellblock after Roger and John, were arraigned before them. Judge Clark's reply was that Levine's request was unreasonable and to shut up. However, she felt that dinner was more important and refused to order Roger and John brought up from the cellroom for arraignment. Immediately after the total bail of $8500 was set, John and Roger were whisked off to Holmesburg Prison.

On Thursday, May 13th, a People's Tribunal was held to examine the facts of the case. Victims and witnesses alike testified, including Dr. Frederick Cimione, chief neurosurgeon at the University of Pa. Hospital, who treated Roger Tauss approximately a week after the incident. Dr. Cimione's testimony brought out that Roger's skull was fractured so severely in one spot that a plastic plate had to be inserted in his head because the bone had splintered too badly to knit. Roger had received no specific treatment except diagnostic X-rays, until he saw Dr. Cimione who had to operate. The neurosurgeon also brought out in his testimony that police beatings are not rare cases brought into his hospital and that a man was brought in with multiple police-inflicted gunshot wounds just last week.

It was decided by the panel at the Tribunal which consisted of two ministers, a lawyer and a doctor that the information would be passed on to the D.A., the state attorney general and the state governor.

The police version of the April 10th incident was full of lies and contradictions. They presented the incident as a fight between pro-Rizzo and anti-Rizzo people from the community. Yet, all the injuries received were from police billy clubs. At the preliminary hearing, they testified that the defendants shouted obscenities at Rizzo--another outright lie. To bolster their ridiculous case, the police said that the defendants were rioting, (would JoAnn Frankenhauser, 9 months pregnant at the time and carrying a baby in her arms, go to a Rizzo rally to riot.)

Rizzo also claims that his back was turned in the office when the bloodbath was going on, which is an astounding feat with all the screaming and skull-cracking in progress outside. Even at least a half dozen of his supporters have already come forward with testimony confirming the cruel actions of the Police Department on April 10th.

Rizzo and the Police are the Problem. Community Control of Police is the Solution. If you want to help make Community Control of Police a reality in Philadelphia, contact:

The Black Panther Party
3625 Wallace Street
Phila., Pa. 19104
Ev 7-2867

Contributions to aid the defense of the victims of April 10th may be mailed to:

Kensington Defense Fund
Box 14745
Richmond Station
Phila., Pa. 19134

Contributions to aid the victims of police brutality and their families in general may be sent to:

The People's Memorial Defense Fund
c/o Black Panther Party
3625 Wallace Street
Philadelphia, Pa. 19104

PIGS LIE TO FURTHER VILIFY THE PHILADELPHIA BRANCH B.P.P.

On May 18, 1971, the Philadelphia Police Department, along with elements of the news media, again attempted to vilify and discredit the Philadelphia Branch of the Black Panther Party. Early that morning, two former Party members, who had been expelled from our ranks earlier this year, Michael Byrd and Anthony Jones, were accused of robbing the Holiday Inn along with two other individuals completely unknown to our membership. Det. Capt. William McDonough claimed that all four are members of the Black Panther Party, which they definitely are not. The Bulletin and Daily News, without making any investigation gave great publicity to this lie in stories printed on May 18.

The frame-up attempt deepened when it was claimed that Orlando Davis, one of the four, whom we have never heard of until now, was carrying a fragmentation grenade similar to the ones confiscated after the killing of Park Guard Sgt. VonColln last August 29th. It is obvious that again they are trying to link the Party with that death with which we have no connection. Furthermore, the Bulletin also printed the Police Department's statement that this grenade is similar to the ones used to destroy police cars in November, 1969, an alleged act with which the Black Panther Party had no connection.

The Black Panther Party has absolutely no knowledge of the alleged hold-up attempt at the Holiday Inn, and we view this linking of our organization with this incident as an attempt to vilify us and destroy our image in the eyes of the People.

Anthony Jones and Michael Byrd were expelled from our ranks because of their utter disregard of Party principles. They were not servants of the People while in our ranks - a requirement of all Party members.

Our program of serving the People is operating survival programs, such as the Free Breakfast Program, Free Clothing Program, Free Medical Clinic, etc. Robbing the Holiday Inn, as these four have been accused of doing, and other adventurist acts are not in the interest of the masses of People and therefore not part of our Party Program, principles or actions.

The fact that the news media, with a very few exceptions, are determined to brainwash the Peoby presenting a totally false and negative picture of our Party is evident in the fact that only two representatives of the media appeared at a press conference we called on May 17th, regarding the trial of Bobby Seale and Ericka Huggins, but lost no time in publicizing the outrageous falsehoods stated above.

We will continue to serve the People Body and Soul through our Programs and will not let the vicious frame-up attempts of the police and news media deter us from this goal.

ALL POWER TO THE PEOPLE!
Philadelphia Branch
Black Panther Party

CASE AGAINST CHAIRMAN BOBBY AND ERICKA DISMISSED

MIS-TRIAL DECLARED MAY 24, 1971

The following is a report by Don Freed in New Haven, given just after Judge Harold Mulvey declared a mistrial in the case by the State of Connecticut against Chairman Bobby Seale and Comrade Ericka Huggins:



Ericka Huggins



Chairman Bobby Seale

The agony in New Haven ended as it began. It was impossible to choose a jury (1,550 people - the size of a small American town - and four months were expended); and it was impossible to get a verdict. A handful of middle-aged white jurors, perhaps no more than three, bargained with unparalled cruelty with the lives of Chairman Bobby Seale and Ericka Huggins. It was clear, six days ago, that Bobby Seale would be acquitted because it had been recognized, even among the most conservative press and legal circles, that the State's case was a sham. The suspense centered on the fight over whether or not Ericka Huggins would be convicted, thanks to the small town malice, venom and sexual repression of the New Haven community. What seems to have happened is this: There was a quick, informal agreement of acquittal for the Chairman, and then a fierce fight over Ericka began (screeching voices could be heard in the jury room). But when a stalemate on Ericka was unavoidable, then, it seems, the minority "re-opened" the case of Bobby Seale in order to bargain one against the other, in hopes of breaking the spine of the Black majority. But, the Black majority stood firm. And they hung the jury. And one Black woman stood up and said, "That's not right", when the Foreman told the judge that there had been no agreement.

The Chairman and Ericka, true revolutionaries, turned at once to cheer up and console the crowd. Snapping the fist of struggle, as only Bobby Seale can do it, he waited with her at the counsel table, his blueprints for People's Housing next to him that he had hoped to bring home in just a few hours. Again in the street, as the State Troopers' cars wheeled through the red lights to make their get-a-way, the prisoners waived their manacled hands over the heads of the police to the People, some of whom, like Mrs. Huggins, Sr., have not missed a day of trial these seven long months.

The lawyers were scheduled to meet with the judge in his chambers the following day; but nothing was clear. Some observers here feel it is the biggest defeat since the conviction of the Rosenbergs in 1952: It does not matter that there was no verdict. It is not the word "Guilty" that is definitive; it is the reality of years spent in prison with no end in sight. Charles R. Garry, pale and drawn with feeling, stood, "I demand an immediate retrial for my client, Bobby George Seale". But this was a part of American history too, since Garry was being driven from courtroom to courtroom, as the State had done to Clarence Darrow, hoping that Clarence Darrow would collapse before he could defend the biggest political prisoner of the time, Big Bill Heywood.

There is a judgement here, more lasting and more profound on the anti-war Movement than there ever can be on these defendants. And the silence, the bad faith, the dereliction, that is sometimes mistakenly called apathy, weakens the hand of the attorneys: There are no huge crowds of protest that they can invoke against further persecution of the Chairman and Ericka; Yale does not exist except as the ghost of the German University; and the liberals and the toughs of the tender Left have gone to do their own thing, and the name of that thing is complicity with evil.

Now a start will have to be made at ground level. The sixties and their cosmetic coalitions are as dead as a doornail: A new dialectic will emerge out of the terrible defeat of this trial, or this trial is a prophecy of what is to come.

But it is not too late for those whose silence has made them complicit to investigate and act now.

Finally, it is time to tell the truth about the real reason of why Yale University and the vast anti-war Movement could never come to terms with this case: 1) It involved all Black People; 2) There was violence - a dead body. The anti-war Movement in 10 years has yet to grasp the daily violence perpetrated against Black and poor people, and although there have been arrests and trials in the anti-war Movement for symbolic acts, there has not been and there is no understanding of the remorseless chain of crimes of violence against Black people (and thus the Black Panthers) and the desparate attempt of vanguard men and women to survive, to escape both homocide and suicide. Therefore, it is the reflection of this violence of the State which surfaces in these Black Panther trials, with their crazy government witnesses and tattoo of the hysterical liberal press, that tells the students and pacifists (who are not non-violent, but only passive) that a revolution for those outside of History is not made by a demonstration of peace. This controlling reality of violence against the oppressor in the State makes those who think they have clean hands and who shrink from the defense of Bobby Seale and Ericka Huggins and the others, fools and cowards.

What happened in New Haven can only happens when the "good people" are silent. There is no depression here in New Haven around the courthouse. There's only the unspoken pledge, as people's eyes meet, to conduct an unremitting struggle for the Chairman, Ericka, the Minister of Defense, the Chief of Staff, the Soledad Brothers, Ruchell Magee, Angela Davis, the Berrigans, yes and even those students and good people who sat down to stop the government and may one day stand up.

ALL POWER TO THE PEOPLE

western union **Telegram**

MESSAGES REGARDING THE DISMISSAL OF THE CASE AGAINST BOBBY AND ERICKA

May 25, 1971 - Compton, California

Chairman Bobby Seale and Comrade Ericka Huggins, Central Headquarters Black Panther Party, 1048 Peralta Street, Oakland California

With revolutionary love and the spirit of intercommunal solidarity, the Southern California Chapter of the Black Panther Party expresses deep feelings of joy upon hearing of the court dismissal of the case against our beloved comrades, Ericka Huggins and Chairman Bobby Seale.

Despite the pigs' attempt to write this off as a landmark example of American Justice, we know that the selfless hardship suffered by the people and their servants, Bobby and Ericka, who serve the People body and soul; the monstrous economic cost to the poorest of poor; the hard work of progressive and revolutionary people the world over - these are the real reasons for this victory. These people have won this battle, but the final victory will be when the Bobby Seales, Ericka Hugginses, Mais and Stagalees of the world have slain the Dragon of Reactionary Intercommunalism and ushered in the dawn of Revolutionary Intercommunalism.

ALL POWER TO THE PEOPLE
SOUTHERN CALIFORNIA CHAPTER
BLACK PANTHER PARTY

May 25, 1971 - London, England

Black Panther Party Headquarters
Oakland, California

Just heard the news about Bobby and Ericka - Stop - Congratulations - Stop - All Power To The People - Stop - We have not forgotten those who still remain in prison - Stop -

LOVE
BERNADETTE DEVLIN







POLITICAL PRISONER APPEAL

ALL POWER TO THE PEOPLE:

Within the last year, the vicious and oppressive nature of the American prison system has begun to be exposed. Due to the particular repression that the U.S. Government has directed against the Black Panther Party, we have obtained first hand knowlege of the prisons through our political prisoners, beginning with the incarceration of our Minister of Defense, Huey P. Newton, over three years ago.

Since that time, our Chairman, and co-founder of our Party, Bobby Seale, as well as over 130 other members of our Party have been incarcerated in prisons and jails across the country. Not only are they in jail on false charges stemming from their political beliefs, they are subjected to some of the most inhuman treatment and repression of the penal system.

However, they have also met the hundreds of thousands of other political prisoners, the forgotten people, the people no one knows, who have no vehicle for putting their case before the people, their only rightful judges. Because of this situation, the Black Panther Party has initiated a Free Busses to the prisons program, legal aid services to prisoners, and generally aiding the prisoners in whatever way that we can.

We need your help. In order for these programs to function, we need busses, attorneys and funds. The cost of meeting the commissary needs of Party political prisoners alone is over $500 a month. Commissary is the amount of money that prisoners are allowed to keep in order to buy personal necessities such as combs, toothbrushes, stamps, stationery, etc. With this in mind, we have initiated a program through which interested individuals and organizations may pledge a monthly donation for six months or a year in order to help the prisoners meet their basic needs and see their families, through our bussing program.

If you are interested in helping, please fill out the form below and mail it in.

> *"We must wage a struggle in the prisons and jails simultaneous with the struggle in the streets"*
> *Robert Williams Political Prisoner*

I am interested in:

____Helping with the bussing program (busses, car pools etc.)

____Helping with legal aid services (attorneys) for the prisoners.

____Helping a prisoner meet his commissary needs.

____Helping a prisoner's family to visit him regularly through th bussing program.

I PLEDGE:

$1-- $5-- $10-- $15-- $20-- $-- monthly
For 6 months____ For a year______

TO: THE BUSSING PROGRAM______
LEGAL AID (DEFENSE FUNDS)____
PRISONER'S NEEDS________

NAME:________
ADDRESS:________
CITY-STATE:________
PHONE:________

SEND ALL DONATIONS TO:
Black Panther Party
c/o Legal Defense Fund
1048 Peralta St.
Oakland, California 94706

MALCOLM X DAY AT SAN QUENTIN



Brothers of San Quentin



Sisters performing at S.Q.



Muhammad Ali with Brothers

On May 22, 1971, the Black inmates at San Quentin commemorated the birthday of Malcolm X, under the sponsorship of the SATE (Self-Advancement Through Education) organization. SATE is an organization of Black inmates at San Quentin, originally sponsored by prison officials. Since that time, however, the organization has fallen into some amount of disfavor because it is moving away from the meaningless prison programs to truly educate themselves and their fellow inmates. Malcolm X commemoration is an annual event, although in the past this day had been set aside as "Soul Day". The pigs' purpose in allowing such an event, of course, is to present a liberal, benevolent front to the People and also to attempt to appease and to pacify Black inmates. Such programs as "Soul Days" have always been dominated by lackies who are willing to push ethnocentricity and meaningless so-called "Black Culture" programs, advanced by prison officials, in an effort to hide real issues and to divert the brothers from thinking about the struggle or moving for a meaningful change.

This year, the brothers, hoping to take "Soul Day" to a higher and more educational level, renamed the event "Malcolm X Day" and invited the Lumpen (a revolutionary singing group of the Black Panther Party) to appear along with the other community choirs and entertainers.

The brothers from the San Quentin Branch of the Black Panther Party also wanted an opportunity to see some of their comrade sisters from other Branches of the Party in the Bay Area (Northern California) with whom they have been corresponding. And because the requirement to get into San Quentin on Malcolm X Day was to be on the program, the sisters formed a dance troupe that could participate in the activities. And, as of May 15th, the Lumpen, the Freedom Messengers (the Lumpen's band) and the dance troupe were all prepared and authorized to go to San Quentin, the invitations having been officially extended and accepted. On May 21st, Brother Paul Morgan, Program Director of SATE, stated that he had spoken to Sam Skinner, a Black disc jockey on Radio Station KDIA (a local Bay Area "Soul Station") and the general coordinator of Malcolm X Day. Skinner, at this late date, informed SATE that the Lumpen, the Freedom Messengers and the dance troupe would not be able to come to San Quentin. Skinner said that the reason was that other bands scheduled to play and the Musicians Union would not allow them to play along with a non-union group. But this Musicians Union rule is not applicable in the case of a Benefit, which is how such an event is classified. Then Skinner had to retract this lie. From other information it was learned that in fact the real reason no one from the Black Panther Party could appear was that the Warden's office specifically stated that the Warden did not want the Lumpen to perform inside San Quentin because of the highly educational value of their songs. It was, however, conceded that the dance troupe could come in, but not the Lumpen or the Freedom Messengers.

Somehow, the Lumpen and the Freedom Messengers, as well as the dance troupe did get into the prison that Saturday. After being permitted gate clearance, Sam Skinner was asked when the Lumpen could appear. Although the Lumpen were clearly listed on the printed program, Skinner refused to acknowledge their existence, saying that there was no room left on the program. Later, when it was apparent that all the groups listed would not be coming, he was again asked about an appearance of the Lumpen. This time Skinner reluctantly agreed that they could have twenty-two minutes. The Freedom Messengers played a song and then the sisters danced. Skinner is reported to have been running around asking what the Lumpen were going to do, stating that if anything went "wrong", he would stop the show. While the sisters were dancing, he woefully sat on the side of the stage, in full view of everyone, with his head in his hands. As soon as the sisters were finished, the Freedom Messengers began playing the introductory music for the Lumpen. At this point, Skinner rushed forward to another microphone, cut them off with a "Thank you", and hurriedly introduced the artists scheduled to appear next. When asked why he had done this, he lied and said that the band had indicated that they were finished.

When told that the Lumpen still wanted to appear, he said that he would re-schedule them for later in the program. He conveniently scheduled the Lumpen to appear just after 2:00 pm, the time the program was scheduled to close. Since there was naturally a very strict time schedule, the Lumpen did not appear at all.

When asked afterward about his sabotage of the program, Skinner vacillated, saying that there must have been a "mistake", that he had never promised anything. But because of his sabotage, the brothers of San Quentin were unable to hear the Lumpen and were obviously disappointed.

In spite of Skinner's dirty work in cohoots with the pigs of San Quentin, they were unable to keep the comrades from maximum from talking to their fellow comrades who had come to be with them on this occasion. And the love and unity between the Party members and the other brothers inside San Quentin and the Party members and community people from outside were strengthened that day. As a comrade from the Quentin Branch stated, "The comrades just loved you all and it really gave them the feeling of being wanted, needed and not forgotten."

ALL POWER TO THE PEOPLE!
FREE ALL POLITICAL PRISONERS

STATEMENT BY HUEY P. NEWTON, MINISTER OF DEFENSE BLACK PANTHER PARTY SERVANT OF THE PEOPLE TO THE BLACK ODYSSEY FESTIVAL

The Center for Urban-Black Studies Graduate Theological Union Berkeley, California May 19, 1971

Since 1966, the Black Panther Party has gone through many changes; it's been transformed. I would like to talk to you about that and about contradictions. I would also like to talk about the Black Panther Party's relationship with the community as a whole and with the church in particular.

Sometime ago when the Party started, Bobby and I were interested in strengthening the Black community, that is, a comprehensive set of institutions, because there is one thing we lack and that is community. We do have one institution that has been around for some time and that is the church. After a short harmonious relationship with the church, in fact a very good relationship, we were divorced from the church, and shortly after that we found ourselves out of the good favor of the whole Black community.

We found ourselves in somewhat of a void where we were alienated from the whole community; and we had no way of being effective, as far as developing the community is concerned. The only way we could aid in that process of revolution--and revolution is a process, it's not a conclusion, or a set of principles, or any particular action--was by raising the consciousness of the community. Any conclusion or any particular action that we think is revolution really is reaction because revolution is a developmental process. It has a forward thrust which gets higher and higher as man becomes freer and freer. As man becomes freer he knows more about the universe, he tends to control more and he therefore gains more control over himself, that's what freedom is all about.

So I'll talk about the mistakes that were made. Sometimes I hate to call them mistakes because maybe they were necessary things to bring about the necessary change in the Party, the necessary transformation, or bring about the new. I am sure that we will have other kinds of contradictions in the future, some that we don't know about now because they are in rather low-key. I am sure they will build up to hurl us into a new thing.

We see the church itself as going through phases of development. Sometimes it has found itself somewhat



isolated from the community. Today the church is striving to come back into the favor of the community; so with the church the Black Panther Party will attempt this also.

A short time ago there was an article that appeared in the Black Panther Paper, if you read that political organ, I hope that you do. It's called "The Defection of Eldridge Cleaver from the Black Panther Party and the Defection of the Black Panther Party from the Black Community." (Editor's note: In that article, the Minister of Defense stated: "We were trying to build a political vehicle through which the people could express their revolutionary desires. We recognized that no party or organization can make the revolution, only the people can. All we could do was act as a guide to the people. Because revolution is a process and because the process moves in a dialectical manner. At one point one thing might be proper, but the same action could be improper at another point. We always emphasized a concrete analysis of concrete conditions, and then an appropriate response to these conditions as a way of mobilizing the people and leading them to higher levels of consciousness.") I would like to concentrate today upon the defection of the Party. I think that's a larger unit, for sure, and I hate to place blame upon individuals in our Party in particular, because they're always governed by a collective called the Central Committee. When I disagree with the Central Committee (and I did much disagreeing and arguing when I was in prison, but I was outvoted) when we come out of the meeting, I support the position of the Party until the next meeting.

I think at first that we have to have some organized apparatus in order to bring about the change necessary. The only time we leave our political machine or our institution altogether is when we feel that we cannot bring about the change. As a matter of fact the very posture of the organization or the institution will strip us of our individual dignity. That would leave no room for us to change anything, because we'll be stripped of that basic quality that's necessary for us to go on struggling to make the new. So I feel that this was the case with the Party and that can be argued one way or another, but individually I thought that the Party still should be held together. I knew if I left we would have to form a new Party, a new institution in order to be that spur or that guiding light in the community. Also I would have to contend with new contradictions.

We always say that contradictions are the ruling principle of the universe. I'll mention this word time and time again because I think that it's responsible for much suffering. When things collide it hurts; but the collision is also responsible for development. Without contradictions everything would be stagnant, because contradiction is that principle where opposing forces struggle against each other in order to gain dominance based upon their unity. So everything has an internal contradiction, and, as I pointed out, the church also has that.

Contradiction, or the strain that tries to make the inferior superior to the thing that is in control, gives motion to matter. We see this throughout the universe, in the physical world as well as in the biological world. We also see it in cultures. We see that development comes when the phenomenon occurs that we call acculturation. That is, two societies meet, when cultures meet they collide because they have a contradiction, and both are modified. They say that the stronger shows less change and the weaker more change. All the time the weaker is attempting to gain dominance over that other part. But something happens, they both will never be the same again because you have a kind of synthesis, where you have the thesis, antithesis, and the synthesis. In other words that it's all working toward the truth of the trinity. This principle of contradiction, this striving for harmony, seems to operate in all of our disciplines and we can see how it operates.

So the Black Panther Party was formed because we wanted to oppose the evils in our community. Some of the members in the Party were not so refined--we were grasping for organization. It wasn't a college campus organization; it was basically an organization of the grass roots, and

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STATEMENT BY HUEY P. NEWTON, MINISTER OF DEFENSE BLACK PANTHER PARTY SERVANT OF THE PEOPLE TO THE BLACK ODYSSEY FESTIVAL

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anytime we organize the most victimized of the victims, we run into a problem. To have a Party or a church or any kind of institution, whether we like it or not, we have to have administrators. The institution, the organization, or the Party in this case--how it functions, how effective it is--will depend upon how knowledgeable, how advanced in thinking the administrators will be. We attempt to apply the administrative skills--if you are a grass-roots organization-- to the problems that are most heard in the community. When we do this, it is somewhat abstract in a way.

History shows that it's there, and because most of the parties that have led people out of their difficulties to change the situation have administrators that have what we sometimes call the traits of the bourgeoisie or else de-classed intellectuals. In other words they are the people who have gone through the established institutions, rejected them, and then applied their skills to the community. They gave it to the community, therefore making their skill not a bourgeoisie skill, but a people's skill. It was transformed through the contradiction of applying what's usually bourgeoisie to the person who is oppressed; and that itself is a kind of transformation.

With our Party we're not so blessed with this. History does not repeat itself; it goes on also transforming itself through its dialectical process. We see that our Party, while we have administrators (we need them in the Party), the victims have not received that bourgeoisie training. So I will not apologize for our mistakes, our lack of a scientific approach that we tried to use and put into practice. It was a matter of not knowing, of learning, but also starting out with a loss, a loss that history has never seen. That is, that a group attempting to influence and change the society so much and at the same time have its administrators as much in the dark much of the time as the people that they are trying to change. In our Party we have now what we call the Ideological Institute where we are teaching these skills. And we also invite those people who have received a bourgeois education to come and help us, letting them know that they will, by their contribution, make their need to exist--as they exist--null and void. In other words, after we learn the skills they will not be bourgeois anymore, because that will evaporate with its application.

I explain this to show some of the mistakes. I won't go into particulars but I will show you generally what happens, because it's also happened to the church. I say that everything seems to negate itself through contradiction. Remember it is transformed by the contradiction, so therefore its old quality, its old composition is transformed so much until it has a new composition. We call it a thing negating itself; sometimes we call it the negation of the negation, because just as it is formed, it is also being negated by something else, and we see that this goes on in the process of development.

As far as the church is concerned, the Black Panther Party, and other community groups who call themselves concerned with the political and not the spiritual, criticize the spiritual. We say that it's only a ritual; it's irrelevant, and therefore we have nothing to do with it. We say this in the context of the whole community having something to do with the church, usually on one level or another. That is one way of defecting from the community, and that is exactly what we did. Once we stepped outside of the church with that criticism we stepped outside of the thing that the community was involved in and said to them, "You follow our example; your reality is not true and you don't need it." I think that people do the thing that they think they need and they probably do it on that level, one way or another.

Now without judging whether the church is operating in a total reality, I'll venture to say that if we judge whether the church operates in a situation of relevance to the total community, we would all agree that it does not. That is why you develop new programs and become more relevant so your pews will be filled on Sunday.

So we will say that the church is in its developmental process, then; first it needs to exist. We feel that with our new direction, which is an old direction as far as I am concerned, but we'll call it new, because there has been a reversal in the dominance in the Central Committee of our Party because of reasons that you probably know about. So we go to church and we are involved in the church and we're not doing it in any hypocritical way. I think that it is a thing that man needs at this time, and he needs it because of what? Because we scientists cannot answer all of the questions. As far as I am concerned when all of the questions are answered, when the odd is not answered, when the unknown is not answered, then there is room for God because that unknown is God. God is a thing that we know nothing about really, and that is why as soon as the scientist develops or points out a new way of controlling the universe or part of it,



suddenly that thing is not God. In other words, at one point when thunder clashed it was God's clap, putting his hands together. As soon as we found out that it was not God, then we say that God has other attributes but not that one. So in that way we took on what was His before, you see? But you still haven't answered all of the questions, so He exists. And those scientists that say they can answer them are dishonest.

So we go into the church realizing that we cannot answer the questions at this time, that the answers will be delivered at some time, and we feel that when they are delivered they will be explained in a way that we can understand and that we can control. We noticed--I went to church for years, my father is a minister and I spent



15 years in the church, this was my life as a child--we saw one thing. That is as we approach the unknown, we see that sometimes a group of people will find something out or feel that they have discovered something they can control and say this is not God, while the other group will say that we have to approach my God differently for the simple reason that they attribute other characteristics to God. So we get many denominations, you see, all struggling to understand.

When I was going to church I used to hear much of the time, they would say that God is within us and so therefore God is some part of us. And God is that part of us that's very mystical, in the sense that we don't understand it. But as man develops and understands more and more then he will approach God, and finally he will reach heaven and therefore he will merge with the universe. I've never heard one preacher say that there is a need for the church in heaven, the church would negate itself. As man approaches his development and becomes larger and larger, the church therefore becomes smaller and smaller because it is not needed any longer. Then if we really get ministers who will deal with the social realities that cause the misery, so that we can solve them, so that man will become larger and larger, then their God within will come out, we can see it and merge with it. Then we will be one with the universe.

So I think it was rather arrogant of my Party to criticize the community for indulging in a practice to deliver this answer. The only thing we will criticize in the future is when the church does not act upon these evils that we feel cause man to go on his knees. The man goes on his knees and humbles himself under the awe, that large force that he cannot control. But as man becomes stronger and stronger, his understanding greater and greater, he will have a closer walk with thee. You note they say walk and not crawl.

So with the church we will all start again to control our lives and control our communities. Even with the Black church we have to really create a community spirit. We say that the church is an institution, but in itself it is not a community according to sociology. The sociological definition of a community is that a community is a comprehensive collection of institutions that will deliver our whole life, provided that we can reach most of our goals within it. It serves us and we create it in order to carry out our desires. In the Black community we have the church as an institution that we created, they let us create. They warred against us, but finally we got that compromise and we worship as a unit, as a people concerned with satisfying their needs. At the time the white church was not satisfying our needs, because the actual questions could not be answered in human terms because they felt we were not human beings. So therefore the white church does not answer our cause or our problem at all, so we formed our own. They let us form it because they felt if we're not human beings then why should we go to church? So through that negative thing a positive thing came out again. We started to administer fraternities, anti-lynching groups and so forth, but they still would not let our community exist. We came here in chains and I guess they thought we were meant to stay in chains. But this wasn't the case and the way we started to move out and have that forward thrust was to organize a political machine or trying to develop a community so that we could have the apparatus in order to fight back. You cannot fight an organized machine back individually, so we would work with the church in order to establish a community to satisfy most of our needs so that we can live and operate as a community group.

The Black Panther Party, with its survival programs, plans to develop the institutions in the community. We have a clothing factory we are just erecting on Third Street, where we will soon give away about 300-400 new clothes a month. And we can do this by robbing Peter to pay Paul. What we will do is start to make golfing bags under contract to a company and with the surplus we will buy material to make free clothes. Our members will do this. We will have no overhead because our collective--we'll exploit our collective by making them work free. We'll do this not just to satisfy ourselves--like the philanthropist, or to serve--to save someone from going without shoes, even though this is a part of the cause of our problem. People make the revolution; we will give the process a forward thrust. If we suffer genocide we won't be around to change things. So in this way our survival program is very practical.

What we are concerned with is the larger problem, so we will be honest and say that we will do like the churches, we will negate our necessity for existing. In other words, after we accomplish our goals then the Black Panther Party will not need to exist because we have already created our heaven right here on earth. What we're going to do is administer to the community the things they need in order to get their attention, in order to organize them into a political machine. In other words the community will then look to the Party and look to those people who are serving their needs in order to give them guidance and direction, whether it is political, whether it is judicial, or whether it is economic.

So our real thing is to organize across this country. We have 38 chapters and branches and I would like to inform you that the so-called split is only a myth, that it does not exist. We lost 2 chapters in that so-called split and I will tell you that the burden is off my shoulders, I was glad to lose them because it was like a yoke, I was frozen. Even though I couldn't make a move I already told you that I wouldn't get out of the whole thing then, because certain people had such an influence over the Party. For me to have taken that stand it would have been an individual stand. So now we're about three years behind in our five year plan, but we will now move to start to organize the community around the survival programs, like administering shoes.

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STATEMENT BY HUEY P. NEWTON, MINISTER OF DEFENSE BLACK PANTHER PARTY SERVANT OF THE PEOPLE TO THE BLACK ODYSSEY FESTIVAL

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We have a shoe factory that we're opening up on 14th and Jefferson. We have the machines and everything else donated. We'll use it to get inmates out of prison because most of us know how to make shoes through making shoes in the prison. So it will serve two purposes. We can give them a position in the shoe factory and therefore get somebody out on parole; secondly they'll come out with the idea of giving a certain amount of shoes away each week, and we'll have a right to wear shoes program. We'll point out that everyone in the society should have shoes and we should not have a situation like in Beaufort County, South Carolina where the children--many of them--70% of the children suffer brain damage because of malnutrition. They have malnutrition because of the combination of not enough food and parasites in the stomach. The worm eats up half the food that they take in. Why? Because the ground is infested with the eggs of the worms and they don't have shoes to wear. So as soon as we send a doctor there to cure them they get the parasites again. So we think that a shoe program is a very relevant thing, first to make them live, to create those conditions so that they will grow up and be able to work out a plan to change things. If they have brain damage, they will never be a revolutionist because they cannot plan because they have already been killed. That is genocide in itself.

So we will do this and we will point out to this government, to this social order, that they must administer to its people because they say that they're supposed to be a representative government, representing the needs of the people. Then serve them. If they don't do this then they have a right to be criticized. What we will not do in the future is jump too far ahead. We can jump too far ahead and say that the system absolutely cannot give us anything which is not true, the system can correct itself to a certain extent. What we are interested in is for it to correct itself as much as it can do and after that if it doesn't do everything that the people think is necessary then we'll think about reorganizing things.

To be very honest again I think there's great doubt whether the particular arrangements can do this. But until the people feel the same way I feel then I'll be rather arrogant to say dump the whole thing just as



we were arrogant to say dump the church. Let's give it a chance, let's work with it in order to twist as many contributions and compromises out of all the institutions as possible and then criticize after the fact. We'll know when that time comes, when the people tell us so.

We have a program attempting to get the people to do all they will do. It's too much to ask the people to do all they can do, because we know we can do everything. But that is not the point, the point is how do we get them to do all they will do, until they eventually get to the point they will have to be doing all they can do because they will be satisfied with everything else? This is the kind of program we have.

When the Party started we started because we recognized that what was growing out of the movement was what we called a cultural cult group. We defined a cultural cult group as an organization that disguised itself as a political organization, but really it was more interested in the cultural rituals of Africa in the 1100's before the contact with the European. Instead of administering to the community and organizing it, they would rather wear bubas and get African names and use this and demand that the community do the same and do nothing about the survival of the community. Sometimes they say that "well if we get our culture back then all things will be solved," this is like saying to be regenerated and born again is to solve everything. We know that it is not solved.

We went into a thing just as closed in as the cultural cultist group. You might know many churches that are very reactionary and you might call them a religious cult. They go through many rituals but they're divorced from reality. Even though we have many things in common with them we say they isolate themselves from reality because they're so miserable and reality is so hard to take. We know that by us operating within the reality does not mean that we accept it; we're operating within it, so that we can change it, because what we do as revolutionists we're somewhat abstract in our approach. The people are always real. They think they are real, but we know that reality is changing all the time, but what we want to do is harness those forces that are causing the change in order to direct them in a desirable direction. In other words the development will go on, but we have no guarantee that it will develop so man can live. We have no guarantee that the bomb won't be dropped, but we know that there are certain ways that we can plan for the new reality, and in order to do this, we have to take some control over the now. So the people who withdraw, like I mentioned the religious cultist group, do the same thing as the cultural cultist group.

These are new words that we have coined. The Panthers are always coining words, because we have to keep defining the new reality, the new phenomena. The old words confuse us sometimes, because things have changed so much. So we try to stay abreast, by developing or stipulating definitions, the old lexical definitions become so outdated after the qualitative leap (the transformation) that it doesn't match at all what we're talking about now.

The new word that we are talking about now is what I was guilty of. I was guilty of this when I offered the Black troops to Viet Nam--I won't talk about whether it was morally right or wrong--I will say that anything that you say or do as a revolutionist that does not spur or give the forward thrust to the process (of revolution), is wrong. Remember that the people are the makers of history, the people make everything in their society. They are the architects of the society and if you don't spur them on then I don't care what phrases you use, whether they are political or religious, you cannot be classified as being relevant to that process. You might be reactionary because if you know you're wrong and do these things then you're reactionary because you are very very guilty. You deserve many stripes. Some of us didn't know. I'm probably more guilty than anyone. I keep searching myself

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STATEMENT BY HUEY P. NEWTON, MINISTER OF DEFENSE BLACK PANTHER PARTY SERVANT OF THE PEOPLE TO THE BLACK ODYSSEY FESTIVAL

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to see whether I knew we were going wrong. I couldn't influence them (the Central Committee) and maybe I should have been charged with an individual violation and gotten out that they didn't know. I think most of them didn't know, so they're not as guilty as I am. But anyway, the new word that we call what we went into for a short length of time--a couple of years--is revolutionary cultist.

The revolutionary cultist uses the words social change, they use words for being interested in the development of society, he uses that terminology, you see. But his actions are so far divorced from the process, and organizing the community until he is living in a fantasy world. So we talk to each other on the campuses, or we talk to each other in the conspiracy of the night, with concentration upon the weapons thinking that these things will produce change, without the people themselves changing it. Of course people will do courageous things and call themselves the vanguard. But the people who do things like that are either heroes or criminals. They are not the vanguard because the vanguard means spearhead, and the spearhead has to spearhead something, if nothing is behind it, then you are divorced from all the masses, and, not the vanguard.

I am going to be very criticized now by the revolutionary cultists and probably even more in the future because I view the process as going in stages. I feel that we can't jump from A to Z, we have to go through all that development. So even though I could see a thing is not the answer, I don't think it's dishonest to involve myself in it for the simple reason that the people tend to take not even one step higher, they take a half a step higher. Then hang on to the reality or what they view as the reailty, because they can't see that it is constantly changing and when it finally changes (qualitatively) they don't know why. Remember that part of the reason it changes around them is because they are there, so they participate whether they like it or not.

So what we will do now is involve ourselves in anything or any stage of development in the community, support that and try to introduce some insight into it. Then we will work very hard with the people in the community and with this institution so that it can negate itself. We will be honest about this and we hope they are honest. They will be honest if they accept this thing, that is the reality that everything is negated and this is how we go on to higher levels.

I would like to say this to notify you that in the future there will be many articles that come out. Most of them will be re-analysis. I am doing an article now called "To Re-analyze Black Capitalism", but I'm not going to go into that because it's a long rap. But I think this is the kind of thing we're involved in and we'll judge how successful we are by whether we can take the community with us.

I was warned when I got up here that it would be more appropriate for a question-and-answer period so I guess that we'll start now because I'm subject to go on and on.

QUESTION: I would like to know in your Re-Evaluation of your former stance in relationship to the community, in what ways do you expect to merge or bring together the community of the Catholic Church into the Black Panther Party?

MINISTER OF DEFENSE: First that I say that we can't change the reality, or direct it, or harness the forces until we know them. We have to gather information about it. We can gather information about the church by experiencing the church. As a matter of fact that is how we gain facts, through empirical evidence, observation and experience. So in order to do this we have to go there. You see the only laboratory in society we have is the community itself, and we view ourselves as not only scientists but also activists.

Now we say we try to merge theory with practice. So we're going to churches now. I went to church last week for the first time in 10 years, I guess. We took our children with us. We have a youth institute, the Samuel Napier Youth Institute. We have about 30 children now and we took them to church and involved ourselves. We plan to involve ourselves in many community activities, going through the behavior the church goes through in order to contribute to the community. We also hope to influence the church, as I'm sure the church will influence us. Remember that we said that even when whole societies and cultures meet they are both modified by each other. And I am saying that the very fact that we're there is the new ingredient in the church and we know that we will be affected, and we hope that they will be affected. But I warn you that we hope that we will have more effect than you.

Just briefly I mentioned our Youth Institute. We have children from 3 to 14, most of them have already been kicked out of schools and we have a shortage of facilities because the hard core Black community or what we want to be the community now is just an aggregate. People who happen to be Black.

We are teaching them first what I mentioned before, bourgeois skills. This is a necessary thing for us to learn, in order for us to understand the phenomena around us, the society. On the second hand, we don't like the way the skills have been used, so we're going to use them a different way. Thirdly, our children are not going to withdraw. As far as I'm concerned I don't like parochial schools, I don't like separate schools, but I think that sometimes you have to use a strategy, just as the Black Panther Party is a Black organization. We know that we live in a world of many cultures and ethnic groups and we all interconnect in one way or another. We say that we are the contradiction to the reactionary western values, but we cannot separate because we're here. Technology is too far advanced for us to isolate ourselves in any geographical location--the jet can get there too fast and so can the early-bird TV set -- so what we have to do is share the control of these devices.

So far as our children are concerned the only reason they are at this separate school is the public schools were not giving them the correct education. They can hardly learn to read and write. I don't want them to end up as I did. I only learned how to read after I was 17 and this will not happen to them. I've only been reading for about 10 years or so, and that's not very good--I don't read very good. Anyway our children, just as we're going back to the church, our whole plan is for our children not to graduate from our school and live in a fantasy that everyone has the understanding that they do. Our effort is to keep them in there just as long as it will take for them to go back into the school in order to organize it and make the school relevant. In other words we're going to send them back into the wilderness, but we're going to send them with their purse and their scribes with them this time.

QUESTION: When David Hilliard spoke to the National Committee of Black Churchmen that met in Berkeley, he called the preachers who were gathered there a bunch of pimps and motherfuckers, and bootlicking pimps and motherfuckers, which is information that never should have been made public anyway. And he threatened that if the preachers did not come around that the Panthers would off some of the preachers. Imagine that if you're not able to influence the Black church as much as you think that you will, will the Panther Party return to this particular stance?

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TELEVISED DISCUSSION WITH HUEY P. NEWTON, MINISTER OF DEFENSE OF THE BLACK PANTHER PARTY, SERVANT OF THE PEOPLE

The Minister of Defense will be speaking on the David Frost Television Program.

The following is the list of stations on which the program will be aired:

Station	Date	Network	Channel	Time
KBTV-TV Denver, Colo.	May 28th	ABC	9	4:00-5:00pm
WBRC-TV Birmingham, Ala.	May 28th (Friday only)	ABC	6	12N-1:30pm
WTVO-TV Rockford, Ill.	May 28th	NBC	17	4:00-5:30pm
WDSU-TV New Orleans, La.	May 28th	NBC	6	10:30pm-12 M
KTEW-TV Tulsa, Oklahoma	May 28th	NBC	5	11:00-12:00N
KVOS-TV Bellingham, Wash.	May 28th	CBS	12	12N-1:30 pm
CFRN-TV Edmonton, Alberta	June 4th	CTV	3	11:35pm-1:00am
WXEX-TV Richmond, Va.	June 4th	ABC	8	4:00-5:30pm
WSLS-TV Roanoke, Va.	May 28th	NBC	10	9:00-10:00am
WOOD-TV Grand Rapids, Mich.	May 28th	NBC	8	9:00-10:00am
KGSC-TV San Jose, Calif.	June 18th	IND	36	7:30-9:00pm
KPLR-TV St. Louis, Mo.	May 28th	IND	11	7:30-9:00pm

STATEMENT BY HUEY P. NEWTON, MINISTER OF DEFENSE BLACK PANTHER PARTY SERVANT OF THE PEOPLE TO THE BLACK ODYSSEY FESTIVAL

The Center for Urban-Black Studies Graduate Theological Union Berkeley, California May 19, 1971

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MINISTER OF DEFENSE: If you understood my talk, the Black Panther Party will not take the separate individual stand. We'll only take the stand of the community because we're interested in what the community will do and will do to get themselves liberation. We will not be arrogant and we wouldn't have the most rudimentary knowledge if we didn't know that we cannot bring about the change. It was very wrong and almost criminal for some people in the Party to make the mistake to think that the Black Panther Party could overthrow even the police force. It ended up with the war between the police and the Panthers, and if there is a war, it needs to be between the community and the reactionary establishment or else we're isolating ourselves.

As far as what David Hilliard said, what it did was alienate you, and that's what you're talking about. So therefore it alienated us also, it put us in a void where blood was spilled from one end of this country to the other, our blood, while the community watched. Our help watched on, you see? But it was more our fault than theirs, because we were out there saying that we were going to lead them into a change. But we can not lead them into a change if they will not go. As a matter of fact, we cannot exist individually if we don't band together to resist the genocide against all of us. So just as I criticize David Hilliard, I criticize myself, because I knew that stuff was going on and I argued against it, I didn't leave the Party and finally the change came about.

And so what I say about it is that I understand, and the reason that I didn't leave was that it wasn't an outrage to my humanity even though I cringed everytime. Because I understood that he did it not out of hatred but because of love. He did it because he was outraged by the church's inactivity, as you're outraged (not you, but you in the Plural), outraged at this situation, and he was outraged, of course, because of your isolation. So we're all in the same boat; so when we end up in the same boat that means we're unified right there.

THANK YOU VERY MUCH

THE PHILADELPHIA BRANCH ANNOUNCES THE OPENING OF SUMMER SWIMMING PROGRAM FOR LIBERATION SCHOOL

The Black Panther Party believes in constructive criticism and solutions to the problems of Black people. That means that if we see a problem, we point it out and try to find a way to better the situation. In this way, we can better serve the People.

In line with this, the Black Panther Party is trying to help educate the People. We see that Black people are given half an education, an irrelevant education by AmeriKKKa's school systems, so we have established various means to educate the People. We have community political education classes or meetings with Party members to give adults a knowledge of what's happening and of politics in the community. We have our newspaper, "The Black Panther: Intercommunal News Service", which exposes problems and oppression around the world and in different communities. It also explains the Party's philosophy and ideology. For the children, we have the Liberation School.

In the Liberation Schools our children learn, on a level that can be understood by children, the history of Black people, and our role in present day society. The children also play and are fed a light meal afterwards.

Because the Black Panther Party believes in serving the People in any way we can, we have instituted in the Liberation School of the Philadelphia Branch, swimming classes every Wednesday and Thursday afternoon. We started this in the winter, but now that it is getting hot and school will be out soon, we think it will be even be more useful.

There aren't too many public swimming facilities in Philadelphia, and this is a better way to have our children spending some of their time, than playing in glass strewn lots and hot streets full of speeding cars. The pool is on the campus of the University of Pennsylvania,which has given us permission for its use.

If you would like your children to come, you can contact one of our offices at either 3625 Wallace Street (Ev7-2867) or 2315 Ridge Ave. (Po 3-4084). Anyone who would like to help us with this program, or any other, please get in touch with us.

ALL LOVE TO OUR CHILDREN
ALL POWER TO THE PEOPLE

BLACK PANTHER PARTY
Philadelphia Branch

SOLEDAD INMATES LOCKED DOWN

California's Soledad State Penitentiary has certainly been a focal point of the expression of dissatisfaction of prisoners throughout the California and U.S. prison systems. Brothers at Soledad prison have suffered under the semi-sohisticated, covert racism and brutality of this so-called correctional institution for so long that within the past year, particularly, they have begun to challenge their slave existence in many ways.

Anyone who is at all familiar with the kinds of patterns used by most maximum security camps, knows that few attempts are made to help people, but inmates are disciplined for petty "offenses" with no food, locked in isolation, beaten, drugged, and even murdered without the slightest attention to or alleviation of their misery.

To further intensify the intolerable situation at Soledad, Pig Warden James Fitzharris in a last bizarre move as the head of this camp (He is being promoted to Deputy Director of California's Correctional Institutions as of June 1st, to be replaced by Walter T. Stone, presently the Superintendant of California's Prison at Chino.) has now imposed a complete lock-up upon all Soledad inmates. That is, inmates may not go out of their cells for any reason, as the cells are locked 24-hours a day.

Supposedly, these harshly drastic measures were necessary to control the prison population due to the death by stabbing of a pacification Program Administrator, Kenneth Conant, May 19th. Then Fitzharris began frantically transferring and dispersing certain



men, whom he deemed potential threats, out of Soledad to various other California prisons. So far he has hustled out 72 men, 42 from "O" wing (the hole or solitary confinement) and 30 from the main population.

Instead of controlling the situation, Fitzharris has created a tight concentration camp atmosphere, certainly not the conditions to "rehabilitate" anyone. On Saturday May 22nd, another guard, Yashinobu Teruya, was stabbed, and Fitzharris finally went completely beserk, ordering the solitary confinement wing be tear-gassed, having already charged one man, a Richard Clemence, with the stabbing.

At this point it is obvious that the idea that a frantic little man like Fitzharris be promoted to handle all the California prison camps should be ridiculous. It should also be ridiculous to think that this type of repression upon human beings will bring about any more than their resistance. Nevertheless, recently a suggested program to solve Soledad's "problems" was discussed. Supposedly the California State Employees Association brought out the following ideas for keeping these human beings in control:

1. A new procedure for watching T.V. Prisoners should vote one week in advance for the programs they wish to watch; and , if approved, they will see them.

2. Tighter controls on visitors and visiting privileges.

3. Additional coverage by guards, that is, more guards for sick-call and more restrictions on who goes to sick-call. (An inmate should be heavily guarded when going to get treatment for an illness.)

4. The closing down of the inmates' canteen, until new procedures on control of the lines can be established. (The canteen is the only place from which inmates can obtain cigarettes, personal items, confections, etc. This has already been done.)

5. Ban inmates from moving within the prison without a pass.

6. Improved training of guards, particularly regarding enforcement and issuance of discipline. (One suggested method for immediate "improvement" was to put disciplined inmates on a list to be circulated to all guards, who can then watch them more closely.)

7. Stricter control of tool and metal shops (to prevent the making of knives.).

"We must wage a struggle in the prisons and jails simultaneous with the struggle in the streets."

ALL POWER TO THE PEOPLE!

PEOPLE'S LAW SCHOOL

A people's law school will be starting in San Francisco in the beginning of July. It will be a "law school" with no tuition, no grades, and no degrees.

Classes will be for community people who want to learn some basic "legal defense and survival" information in areas of the law that affect their daily lives; and small group training sessions for legal workers (people with legal skills who don't have bar cards and aren't in regular law schools) who want to learn more specialized legal skills so they can work to meet the legal needs of their communities.

A tentative list of classes includes: landlord/ tenants, search and seizure (particularly gun and drug laws), criminal court procedures, prison law, military law, juvenile/ high school rights and laws, welfare/ unemployment, labor law, wage garnishment/ consumer rights, divorce, women and the law, legal research and writing, and history and analysis of the legal system. Other classes and training sessions can be set up depending on peoples' needs.

Classes will be held in different communities in San Francisco: Mission, Potrero Hill, Chinatown, Fillmore, Haight Ashbury, North of Market and Hunters Point. Which classes will be taught in each community will depend on expressed interests of people and organizations in those communities.

Each class will be taught by people experienced in that area of law and/ or involved in organizing projects related to it. Teachers will be legal workers, law students, lawyers or people working in community legal projects.

The information in the classes will be practical and specific: not what the law says should happen, but what actually happens and how it affects you. Teachers will gear their raps to the concerns of people in their classes.

In order to make the People's law school happen, we need to know what kinds of classes people want and in what community they'd like the class to be held. Please call any of the following organizations and let us know what classes you'd be interested in:

National Lawyers Guild (863-5193)
Connections (North of Market) (673-0298)
La Raza Legal Defense (Mission) (647-8884)
Asian Legal Services (Chinatown) (781-0978)
Haight Ashbury Legal Project (864-2240)
Potrero Hill Legal Defense (285-9950)
Aid to Criminal Defense (Hunters Point) (285-4750)
Associated Students -- SF State (586-7218)
Downtown Peace Coalition (989-7290)

PALO ALTO RACISTS HARASS BLACK LIBERATION FRONT



Daylight pig raid on B.L.F. office

Since the fascist attacks by police at the April 9th peaceful demonstration at Stanford University Hospital, because of which 31 people have now been arrested, the police are focusing their attention on the most capable and progressive elements of the East Palo Alto community of California. Their most recent target is Christopher Laury, a member of the Black Liberation Front, who had actively participated in the hospital workers struggle since its beginning and was elected by the hospital workers to represent them at the negotiation table.

Chris Laury was arrested on May 7th, 1971, for the alleged beating and torture of Mary Jane Schmidt, a senior clerk at Stanford Hospital. (Mary Jane Schmidt claims she was attacked in her home in East Palo Alto by two black men and that they knocked her down and kicked her, breaking her ribs, and burned her face with a cigarette lighter, because she refused to support a work stoppage at the hospital. She described her assailants as being 6'2" and heavily built, and 5'6" and 140 pounds. Chris is 6'1" and a skinney 162 pounds.) Also arrested was Leo Bazzile, former B.S.U. Chairman at Stanford.



Sam Bridges

A political science teacher at Venceremos College (a nearby community college), Chris Laury was arrested in front of East Palo Alto Black Liberation Front Headquarters, where he resides. Police had made several unsuccessful attempts to enter the house, but had been warned that the B.L.F. members inside were ready to defend themselves, if necessary. Bail was set at $12,500 and later reduced to $6,250. When the money was finally raised and presented in form of a cashier's check, they refused to take it, though they always accepted them before.

The following Monday, May 11, 1971, the fascist police force conducted a daylight raid on the B.L.F. headquarters, supposedly in search of a butane lighter, which is said to have been used in the case of Mary Schmidt. Six patrol cars participated in the raid. Close to 200 community people gathered outside the house and witnessed the gestapo police steal the residents' weapons. No butane lighter was found. Police were heavily armed and had surrounded the house using dogs and shotguns to intimidate the people, and the community was righteously angry. People threw rocks at them and they (the pigs) scurried about their business, cause they knew they should not have been there.

Chris Laury is charged with two felonies, capable of sending the brother away for quite some time. There is concrete evidence as to the brother's whereabouts the night this was supposed to



Christopher Laury

have happened. We cannot allow the fascist machinery to put another brother away on some trumped up charges because of his political activities.

One week later, on May 16, 1971, Samuel Bridges, a black ex-Stanford hospital worker (whose firing led to the April 8th and 9th sit-in and who is also one of the Stanford 31), and Chris Laury were enroute to visit a friend in Ukiah. After being under intensive observation during the ride, they were pulled over by the California Highway Patrol; and because of a .45 automatic (used for target practice by the B.L.F.), which was on the floor of the car and in full view of the police, they then threw the brothers on the ground and beat and tried to intimidate them. The racist California Highway Patrolmen called the brothers, "Goddamn nigger bastards. You Black bastards weren't going to shoot anybody, were you?" Both brothers sustained injuries to the ribs and head. The pigs then drew their revolvers, attempting to frighten the brothers into telling of their most recent political involvements. The fascists claim the gun was loaded and in the hands of Chris Laury; they also claim marijuana and an open wine bottle were found in the car. The brothers pleaded not guilty.

A Black Liberation Front Defense Committee has been formed to brig a halt to the racist movement to send these brothers to jail and crush the movement of Third World People in the Mid-Peninsula area. Your support is needed; money is needed for lawyers and for the production of more informational literature. Keep these brothers free.

Free the B.L.F. 2

Free the Stanford 31

FREE ALL POLITICAL PRISONERS

Send contributions to:

Black Liberation Front Defense Committee
2735 El Camino Real
Redwood City, California
or call:
(415) 323-6848

TRAVIS AIR FORCE BASE ERUPTS



Brothers at Travis Air Force Base - Area "1300" (Northern California)

The Military, which is the backbone of this fascist American Empire, has also always been the stronghold of racist practices and attempts at genocide on Black and other oppressed people. Black G.I. s have long complained about the double standards of justice and discipline when it comes to Blacks and Whites in the military. Travis Air Force Base erupted Sunday, May 23, as a result of these racist tactics and policies.

Sunday, three Black G.I.s were put into the stockade after allegedly getting into a fight with White G.I.s. Actually there was no fight; the racist officials at Travis saw this as an excuse to lock up three of the more active and politically aware brothers on the base.

Brothers on the base decided to protest this move and demanded the release of the three brothers. About two hundred brothers marched on the base stockade demanding that their comrades be freed, saying that they were determined to see them released by any means necessary. When they reached the stockade, it was surrounded by Air Force Riot Police. The brothers began to walk back to area "1300" where most of their barracks are located. On their way back they were attacked by white G.I.s. The brothers naturally began to defend themselves.

At this point, City pigs from Fairfield came in to assist Air Force Pigs in their attempts to "contain" the brothers. The base fire department drove up and down the barrack streets, spraying people with a water cannon.

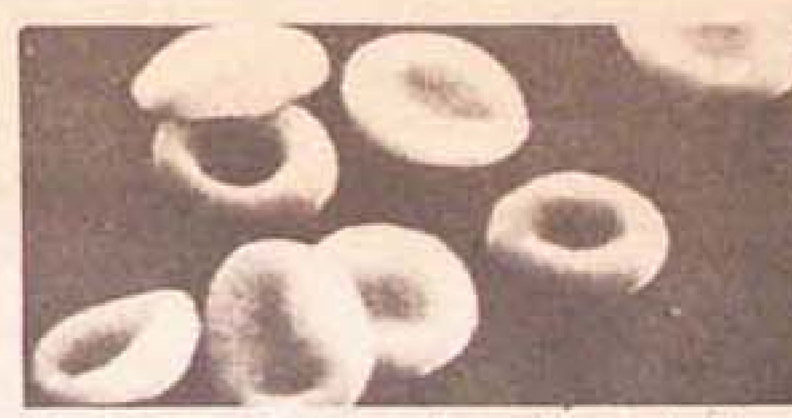
As a result of the pigs running amuck all over the base, the bachelor officers quarters were gutted by fire, one fireman who came to fight the blaze dying of a heart attack.

Over one hundred and twenty G.I.s were arrested and put in the stockade, ninety-seven of them Black. This is typical of the long train of racial abuses perpetrated against the brothers by the racist military officials at Travis. Another example is the discipline for being late to a base alert (drill period). Black G.I.s are fined $15; white G.I.s usually get off with a warning. Racist

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YOU CAN HELP DESTROY ONE OF THE ATTEMPTS TO COMMIT BLACK GENOCIDE–FIGHT SICKLE CELL ANEMIA!

SICKLE CELL ANEMIA



Normal, donut shaped, red blood cells.



Red blood cells taken from a patient in a sickle cell crisis. Three of the cells are sickled and the other stretching away from its normal, donut shape.

Sickle Cell Anemia is a deadly blood disease that is peculiar to black people; that is, practically all of its victims are black people. The racist U.S. power structure has no intention of ceasing this form of genocide, since it is this racist power structure that perpetuates this disease.

Therefore the Black Panther Party is initiating a program to help research really begin that can eventually discover the cure and prevention of Sickle Cell Anemia

A fund has been established for this purpose. Your contribution, therefore, can be sent to:

Dr. Bert Small, Chairman
People's Sickle Cell Anemia Fund
c/o The Bobby Seale People's Free Health Clinic
3236 Adeline St.
Berkeley, California
or call
(415) 653-2534
(415) 848-7740
ALL POWER TO THE PEOPLE
Black Panther Party
SERVING THE PEOPLE BODY AND SOUL

PIGS INTENSIFY ATTEMPT TO STIFLE THE VOICE OF THE PEOPLE



Ellis White



Andrew Austin

The fascist conspiracy to still the voice of the people, the Black Panther Intercommunal News Service, was stepped up this week with the arrest of Andrew Austin, circulation manager, and Ellis White, another comrade working in our East Coast Distribution office.

The greatest fear of the American Empire's ruling circle is that they will be exposed to the people, their true nature and inner-workings revealed; for one of the primary tools for educating the people has been and is through our paper.

The pigs' efforts to destroy the paper have been numerous. When we first began shipping our paper throughout the country and the world, airline companies saw this as an opportunity to destroy, mutilate or "lose" our paper, in addition to charging exhorbitant rates for its shipment. Then in 1970, a warehouse in San Francisco that was being used to store back editions and issues of our paper (some of them dating back to the earliest issues) was totally destroyed in a mysterious fire. In March of this year, our Central Newspaper Distribution office, also in San Francisco, was dynamited by the pigs. And in April of this year, the most vicious blow was dealt, Samuel Napier, circulation manager, was brutally murdered by these fascists, and our East Coast Distribution office totally destroyed by fire. All of these treacherous acts were designed to stop the circulation and distribution of our paper, one of the most vital lifelines to the community.

And now, recently, on May 24th, Andrew Austin and Ellis White were arrested. They were on their way to the Goss Printing Company to discuss obtaining a new printing press for our Party, when they were arrested. As they approached the elevator of the building they were surrounded by New York City Pigs who had drawn their weapons. The pigs claim that when they approached, Andrew and Ellis put their hands in their coat pockets to reach for weapons. If anything like this had occurred, Andrew and Ellis would have been met with a barrage of gunfire. Instead, they were arrested.

After being shuttled around various precincts and jails, they were finally booked and charged with possession of a concealed weapon. But not before they were taken to a line-up, in the pigs' attempt to charge them with the murder of two Harlem pigs, who had been killed the previous weekend.

The Empire's media immediately put the information on their wire services. However, their primary focus was not on the actual arrest of Andrew and Ellis on their trumped up charge, which is usually the procedure, but on the fact that the Black Panther Party was trying to obtain a printing press. That is, the news media concentrated on the fact that Andrew and Ellis had gone to Goss Printing Company to "negotiate", as they put it, for a printing press. They made careful note of the fact that the Goss Printing Company's cheapest press costs $50,000, but that the press under discussion cost in the neighborhood of $100,000. to $200,000. This seemed to worry them more than the reasons the police gave for the arrests of these two brothers, which was for possession of a concealed weapon. Usually it is this type of information that receives the attention of the Empire's press, because it is good propaganda in their campaign to vilify the Black Panther Party to the people.

But this time, the government is more upset by the fact that the Black Panther Inter-communal News Service, far from being silenced, is in fact becoming more widely heard. With this press, our paper can be even more efficiently produced and distributed, in an effort to give greater numbers of people the correct information and strategies for survival. And, their lies (the media's) will be more effectively rebutted by an even wider distribution and dissemination of the truth.

While the media was exclaiming over the press and its cost, they failed to mention that the bail for Andrew and Ellis on this trumped-up gun charge (normally $2,500) is $100,000, each. Interestingly enough, this is approximately the price of the new printing press. We wonder if the pigs actually believe that they can hold up progress or shortstop the purchase of our press by placing this exhorbitant bail on Andrew and Ellis.

This latest attempt to destroy the Party's effectiveness through the sabotage of the Black Panther Intercommunal News Service will be as unsuccessful as the others. Neither physical damage to our property, nor assaults, nor murders of dedicated comrades can stop the voice of the people. For as Comrade Sam Napier, the beloved circulation manager of our paper who was murdered by fascists on April 17, 1971, said, we must "circulate to educate to liberate".

ALL POWER TO THE PEOPLE
FREE ANDREW AND ELLIS

TRAVIS AIR FORCE BASE ERUPTS

CONTINUED FROM LAST PAGE

General William G. Moore actually had the gall to tell the press that he knew that there were racial problems at Travis, but that "my door is always open" to airmen "regardless of race, creed or color." His open door must be manned by the Air Force riot squad because that was his response to the problems and demands presented by Black G.I.s last Sunday.

The brothers are still fighting for the following demands:

1. The immediate release of the three brothers who were falsely arrested and imprisoned on Sunday.
2. That Black and White WAFs (Womens Air Force personnel who work on base) not be transferred to other barracks across the base.
3. That every Black man on base be given an honorable discharge until prejudice is stopped.

Because Travis is a transport center from which hundreds of G.I.s are sent to Vietnam daily, as well as a return center for G.I.s who are completing their tour of duty, and they also house part of the Stategic Air Command (the Empire's Top defense apparatus), the pigs are very upset that the people are aware of the situation and that the brothers are becoming more aware of the repressive military and the need to struggle inside the military as well as outside.

ALL POWER TO THE PEOPLE
FREE ALL POLITICAL PRISONERS

October 1966
Black Panther Party
Platform and Program

What We Want What We Believe

1. We want freedom. We want power to determine the destiny of our Black Community.

We believe that black people will not be free until we are able to determine our destiny.

2. We want full employment for our people.

We believe that the federal government is responsible and obligated to give every man employment or a guaranteed income. We believe that if the white American businessmen will not give full employment, then the means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. We want an end to the robbery by the CAPITALIST of our Black Community.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised 100 years ago as restitution for slave labor and mass murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The American racist has taken part in the slaughter of over fifty million black people; therefore, we feel that this is a modest demand that we make.

4. We want decent housing, fit for shelter of human beings.

We believe that if the white landlords will not give decent housing to our black community, then the housing and the land should be made into cooperatives so that our community, with government aid, can build and make decent housing for its people.

5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.

We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.

6. We want all black men to be exempt from military service.

We believe that Black people should not be forced to fight in the military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like black people, are being victimized by the white racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

7. We want an immediate end to POLICE BRUTALITY and MURDER of black people.

We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black community from racist police oppression and brutality. The Second Amendment to the Constitution of the United States gives a right to bear arms. We therefore believe that all black people should arm themselves for self-defense.

8. We want freedom for all black men held in federal, state, county and city prisons and jails.

We believe that all black people should be released from the many jails and prisons because they have not received a fair and impartial trial.

9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.

We believe that the courts should follow the United States Constitution so that black people will receive fair trials. The 14th Amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this the court will be forced to select a jury from the black community from which the black defendant came. We have been, and are being tried by all-white juries that have no understanding of the "average reasoning man" of the black community.

10. We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. **That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.** Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. **But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.**

SERVE THE PEOPLE BODY AND SOUL

All Power to the People

HALLELUJAH ! THE MIGHT AND THE POWER OF THE PEOPLE IS BEGINNING TO SHOW.

